The Impact of Inflection on Translating Some Verses in the Glorious Qur'ān into English

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Abstract:

This research investigates the impact of inflections on translating some Qur'ānic verses into English. It attempts to show how translators deal with the verses in which inflection plays a big role in altering the verse meaning, and then, based on the accredited Qur'ānic interpretations, correcting the translations of the verses concerned. The research hypothesizes that the issue of inflection has not been given attention on the part of the translators of the Glorious Qur'ān, causing translation mistakes. From analyzing five translations of the Glorious Qur'ān, it has been found that the translators produced inaccurate translations as far as the issue of inflection is concerned. In order to achieve better understanding on the part of the TL reader, revising these translations is recommended.

أثر الحركات في ترجمة آيات من القرآن الكريم الى الإنكليزية

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ملخص البحث:

يَتَحرّى البَحثُ أَثَرَ الحَرَكاتِ في تَرجَمَةِ آياتٍ من القُرآنِ الكَريمِ الى اللُّغةِ الإنكليزية ويُحاوِلُ دِراسَةَ كَيفِيَّةِ تَعامُلِ المُتَرجِمينَ مَعَ الآياتِ التي تُؤدي الحَرَكَاتُ فيهَا دَوراً كَبيراً في تَغييرِ المَعنى، ثُـــمَّ تَصحيحَ هذهِ الآياتِ إعتماداً على التَفاسيرِ القُرآنيةِ المَوثوقَةِ.

يَفتَرِضُ البَحثُ بأن مَسألةَ الحَركاتِ لَمْ تُعطَ اهتِماماً مِن قِبَلِ مُتَرجمي القُرآنِ الكَريمِ مُسَبِّبَةً الوقُوعَ في أَخطَاءٍ في التَرجَمَة . وَبِتَحليلِ خَمسِ تَرجَماتٍ للقُرآن الكَريمِ وُجِدَ أَنَّ المُترجِمينَ خَرَجوا بِتَرجَماتٍ غَيرِ دَقيقَةٍ على قَدرِ تَعَلُّقِ الأَمرِ بمَسأَلةِ الحَرَكاتِ،ولِتَحقيقِ فَهمٍ أَفضَلَ لَدى القَاريء/الهَدفِ يُوصَى بِتَنقيحِ هَذه التَّرجَمَات.

1-1 Statement of the Problem

The present study investigates the impact of inflection on translating some Qur'ānic verses into English. The issue of inflection is a problematic area in Arabic. Different inflection signs give different meanings to the same word. Since this poses a problem for the SL reader, then encountering translation problems by translators and subsequently translation inaccuracies by TL readers will be inevitable.

1-2 Aims of the Research

This research attempts to show how translators deal with verses in which inflection plays a significant role in altering the verse meaning. Based on the authoritative Qur'ānic interpretations, this research proposes alternative translations of the verses concerned.

1-3 Hypothesis

There will be serious mistakes and erroneous translations of the Glorious Qur'ān if inflection is not given the attention it deserves.

1-4 Procedure and Data Collection

The following procedure will be carried out:

1- Selecting different verses from different suras in the Glorious Qur'ān, comprising 11 samples, that raise translation problems as far as the issue of inflection is concerned.
2- Presenting the authoritative interpretations for the selected verses, on which the TL text analysis will be based.
3- Presenting 5 translations for each of the selected verses.
4- Analyzing the English translations of the selected verses, based on the authoritative interpretations mentioned in (2).
5- Suggesting a new translation in the light of the analyses achieved when no accurate translation is found.

2-1 Inflection in Arabic and English

One of the important characteristics that distinguish one language from another is inflection. Nofal (2011:203) writes that Modern Standard Arabic is a highly inflected language. Hogg (2002:13) mentions that present-day English has only a very few inflections. This difference between the two languages, and even the way inflection is realized in each one of them, surely constitute a problematic area that translators have to deal with carefully and accurately. Not only Arabic and English have the feature of inflection, but also other languages such as Latin and Greek; however, different languages, as Crystal (2003:234) says, display the character of inflection to a greater or lesser degree.

Ryding (2005:51) writes that some of the common inflectional categories in English are: number (singular and plural), tense (e.g., past, present), and voice (active and passive). She adds that Arabic words are marked for more grammatical categories than are English words, and that some of these categories are familiar to English speakers (such as tense and number) while others, such as inflection for case or gender, are not. Abu-Chacra (2007:17-18) writes that Arabic nouns and adjectives have three cases represented by three inflection signs which are indicated in the most part by adding a vowel to the last consonant. These inflection signs are the *dhamma*, used in the nominative case, the *fatha*, used in the accusative case, and the *kasra*, used in the genitive case. It should be noted that, as Ahmed (2008:30-31) mentions, the same inflections: *dhamma*, *fatha*, and *kasra* can come in the form of *tanween*, i.e. nunation, such as *tanween ul- fath*, represented by two *fathas*, *tanween ul- dhamm*, represented by two *dhammas*, and *tanween ul-kasr*, represented by two *kasras*. As for the jussive, Ibnu Hishām (n.d.:44) argues that it is one of the inflection cases, which uses the inflection sign *sukoon*. However, he says that some grammarians disagree with him. Al-Anbāriyy (1997:32) also includes the inflection sign *sukoon* as the fourth type, after the *dhamma*, *fatha*, and *kasra*.

According to Al-Ghalāyeeniyy (1993:1/18) and Al-Anbāriyy (1997:32), it is worth noting that Arabic inflection signs which are put on the last letter of the word are called declension or parsing signs, whereas those put on other letters are non-declension signs.

2-2 Inflection and Qur'ānic Recitations

The inflection signs: *dhamma*, *fatha*, and *kasra* play a very importsinant role in altering the meaning of words. In the following two Arabic sentences, discussed by Al-Qaisiyy (1984:1/218), the use of different inflection sign gives a different meaning, upon which a legal marital status could be endangered causing divorce to take place:

[1] " أنتِ طالق إِنْ دخلتِ الدار "

[2] " أنتِ طالق أَنْ دخلتِ الدار "

In sentence [1] the *kasra* is used in "إِنْ " and the meaning is: "you will be divorced if you enter the house". "إِنْ " here stands for a conditional "if", whereas in sentence [2] the *fatha* is used in "أَنْ " and the meaning is: "you are by now divorced because you have entered the house". "أَنْ " here stands for the conjunction "because". If a person says [2] to his wife while he means [1], then this is a problem!

The Qur'ānic recitations, in Arabic *qirā'āt*, is one of the important issues tackled by Muslim scholars who are interested in the study of the

Qur'ān. Nelson (1985:199) defines the *qirā'āt* as the variant readings of single words, phrases, or passages of the Qur'ānic text.

Since the different Qur'ānic recitations involve, to a greater or lesser degree, declension or non-declension sign variation through the variant readings, and as these variations lead to variations in meaning, then it is important to detect the most accurate Qur'ānic recitation, on which the translation will be based. The sensitive nature of the Qur'ānic text, being a sacred one, poses additional difficulties for the translators who seek to render its meanings as accurately as possible.

However, when we talk about "the most accurate recitation" we do not mean that other recitations are inaccurate. As mentioned by As-Siyūtiyy (2005:190) and many others, there are seven famous Qur'ānic recitations. In order for any recitation to be correct and accurate, Ibn ul-Jazriyy (n.d.:1/9) puts three conditions: it should conform to Arabic language, agree with Ottoman mushaf, i.e. written copy of the Qur'ān, and come from a correct narration authority.

Although the famous recitations are seven, yet, as Al-Mashhadāniyy (2009:25) writes, five of them are used in the Islamic world nowadays, the most widespread one of them is that of Asim with the narration of Hafs, being used by 95% of those reciting the Glorious Qur'ān. Hence, this recitation is adopted in this research in analyzing the meaning of the Qur'ānic verses, to check to which degree this meaning is conveyed in the translations selected.

As mentioned in the research statement of the problem, the issue of inflection creates a problem for the translator of the Glorious Qur'ān. The same thing is true with regard to the issue of Qur'ānic recitations, since one of its aspects is the change in the inflection sign. However, not all the inaccuracies resulting from the translations are connected to recitation. For example the Qur'ānic verses discussed in SL texts (1, 2, 4, and 11) have nothing to do with recitation, yet their translations were incorrect due to the translator's incorrect reading of the Qur'ānic text.

3. Text Analysis

In this research five translations of the Glorious Qur'ān heve been considered in order to analyze the way translators have rendered some Qur'ānic verses, on which inflection has a great impact. The translations chosen are those of Pickthall (1930), Daryabadi (1957), Ali (1984), Ahmed & Ahmed (1995), and Qaribullah & Darwish (2001).

SL Text (1):

{ وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا } آل عمران (97)

TL Texts:

1. Pickthall (1930)

And **pilgrimage to the House** is a duty unto Allah for mankind, for him who can find a way thither.

2. Daryabadi (1957)

And incumbent on mankind is **pilgrimage to the House** for that good-will of Allah: on him who is able to find a way thereunto.

3. Ali (1984)

And whosoever can afford should **visit the House on a pilgrimage** as duty to God.

4. Ahmed and Ahmed (1995)

And to God on the people **performing pilgrimage (to) the House/Home** who was/is able (to find) a way/method to it.

5. Qaribullah & Darwish (2001)

Pilgrimage to the House is a duty to Allah for all who can make the journey.

Discussion:

The case in this verse is to differentiate between the two words "حَج" with *fatha* on the first letter, and "حِج" with *kasra* under the first letter. The first word means "pilgrimage", whereas the second has a different meaning.

The second word "حِج" means "to go to pilgrimage and perform its rites" Al-Baidhāwiyy (n.d.:2/29). According to Al-Hanbaliyy (1998:5/412), the word "حِج" with *kasra* refers to the action of pilgrimage. Mustafa (2005:727) writes that "حَج" with *fatha* means the time of pilgrimage or the pilgrimage as an event.

Pickthall, Daryabadi, and Qaribullah & Darwish all use "Pilgrimage to the House". Ali and Ahmad & Ahmad use "visit the House on a pilgrimage" and "performing pilgrimage (to) the House/Home" respectively, which gives the sense of an action to be performed, their translations are both recommended.

Although the word "pilgrimage" in English can be both a noun and a verb, it is recommended to use "to perform pilgrimage" rather than "pilgrimage" for the sake of clarification on the part of the TL reader.

SL Text (2):

﴿إِذْ **تُصْعِدُونَ** وَلاَ تَلْوُونَ عَلَى أحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي أُخْرَاكُمْ فَأَثَابَكُمْ غَمَّاً بِغَمٍّ لِّكَيْلاَ تَحْزَنُواْ عَلَى مَا فَاتَكُمْ وَلاَ مَا أَصَابَكُمْ وَاللّهُ خَبِيرٌ بِمَا تَعْمَلُونَ﴾ (153) سورة آل عمران

TL Texts:

1. Pickthall (1930)

When ye **climbed (the hill)** and paid no heed to anyone, while the messenger, in your rear, was calling you (to fight). Therefore He

rewarded you grief for (his) grief, that (He might teach) you not to sorrow either for that which ye missed or for that which befell you. Allah is informed of what ye do.

2. Daryabadi (1957)

And recall what time ye were **running off** and would not look back on any one, albeit the apostle in your rear was calling unto you. Wherefore He caused sorrow to overtake you for sorrow. that ye might not grieve for that which ye might lose nor for that which might befall you. And Allah is Aware of that which ye Work.

3. Ali (1984)

Remember, as you were **rushing up (the hill)** without turning back to look, though the Prophet was calling you from the rear, He requited you with anguish for an anguish that you do not fret for missed opportunity and what befell you, for God is aware of all that you do.

4. Ahmed and Ahmed (1995)

When you **ascend/have hardship** and do not wait/stop on anyone, and the messenger calls you in your end/back, so you were flooded/rewarded grief/depression with a grief/depression, so that you not be saddened on what passed/missed you permanently, and nor what struck you, and God (is) expert/experienced with what you make/do.

5. Qaribullah & Darwish (2001)

And when you were **going up**, and paid no heed for anyone, and the Messenger was calling you from behind; so He rewarded you with grief upon grief that you might not sorrow for what escaped you neither for what smote you. And Allah is Aware of what you do.

Discussion:

The case in this verse is to differentiate between the two words "تَصعَدون", with *fatha* on the first and third letters, and "تُصعِدون", with *dhamma* on the first letter and *kasra* under the third. The first word means "climb" or "ascend", whereas the second has a different meaning.

The word "تُـصعِدون" means "to escape", "run away", or "go far away" defeated (Al-Khāzin (1979:1/434), Al-Misriyy (1992:158), At-Tāhir (1997:4/131), Al-Hasaniyy (2002:1/522), Al-Mahalliyy, J. and As-Siyūtiyy, J. (n.d.:1/277), and As-Sābūniyy (n.d.:1/150)).

All translators, except for Daryabadi, fail to give the accurate meaning of the word "تُصعِدون", as they use "climbed (the hill)", "rushing up (the hill)", "ascend/have hardship", and "going up". Daryabadi uses the phrasal verb "running off", which means, among other meanings, "to escape". It is suggested to translate "تُصعِدون" into "to escape defeated".

SL Text (3):

﴿وَإِن جَنَحُواْ لِلسَّلْمِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ﴾ (61) سورة الأنفال

TL Texts:

1. Pickthall (1930)

And if they incline to **peace**, incline thou also to it, and trust in Allah. Lo! He is the Hearer, the Knower.

2. Daryabadi (1957)

And if they incline unto **peace**, then thou mayest incline thereunto, and rely thou on Allah; verily He is the Hearer, the Knower.

3. Ali (1984)

But if they are inclined to **peace**, make peace with them, and have trust in God, for He hears all and knows everything.

4. Ahmed and Ahmed (1995)

And if they sided/inclined towards to **the peace/surrender**, so side/incline towards to it, and rely/depend on God, that He truly is, He is the hearing/listening, the knowledgeable.

5. Qaribullah & Darwish (2001)

If they incline to **peace**, incline to it also, and put your trust in Allah. Surely, He is the Hearing, the Knowing.

Discussion:

The case in this verse is to differentiate between the two words "سِــلم" with *kasra* under the first letter and "سَــلم" with *fatha* on the first letter. The first one means "peace", whereas the second has a different meaning.

The word "الـــسَّلْمِ" with the *fatha* means "reconciliation" (Al-Khāzin (1979:3/47); Al-Misriyy (1992:219); Al-Baghawiyy (1997:3/373); Ibnu Abī Zamanain (2002:2/185); Al-Akhfash (1990:1/352); As-Samarqandiyy (n.d.:2/29); As-Sābūniyy (n.d.:1/342); Al-'Akbariyy (n.d.:1/90)). All translators incorrectly use the word "peace" for "الـــسَّلْم". It is recommended to use the word "reconciliation" in all the above translations.

SL Text (4):

﴿لَوْ يَجِدُونَ مَلْجَأً أَوْ مَغَارَاتٍ أَوْ مُدَّخَلاً لَّوَلَّوْاْ إِلَيْهِ وَهُمْ يَجْمَحُونَ﴾ (57) سورة التوبة

TL Texts:

1. Pickthall (1930)

Had they but found a refuge, or caverns, or **a place to enter**, they surely had resorted thither swift as runaways.

2. Daryabadi (1957)

Could they find a place of refuge or caverns or **a retreating hole**, they would turn round thereto rushing headlong.

3. Ali (1984)

If they find a place of shelter or a cave or **<u>hole to hide</u>**, they will turn to it.

4. Ahmed and Ahmed (1995)

If they find a refuge/shelter or caves or **<u>an entrance</u>** they would have turned away to it, and they bolt/run away uncontrollably.

5. Qaribullah & Darwish (2001)

If they could find a shelter or caverns, or **<u>any place to creep into</u>** they will turn stampeding to it.

Discussion:

The case in this verse is to differentiate between the two words "مَدخَل", with *fatha* on the first letter, and "مُـــدَّخَل" which has *dhamma* and (*shadda* + fatha) on the first and second letters respectively. The first word means "entrance", whereas the second has a different meaning.

Abdussalām (1996:1/420) says that the word "مُدَّخَلاً" with the *shaddah* refers to a narrow place which one can hardly enter. Ibnu Sedah (1996:2/296) says that the word "مُـــدَّخَلاً" refers to the hole which animals such as foxes, wolves, and hyenas dig to dwell in. Az-Zamakhshariyy (n.d.:2/268) and At-Tabariyy (2000:14/298-299) write that "مُـــــدَّخَلاً" is a tunnel which the hypocrites, mentioned in this verse, try to find in order to insert themselves in.

Pickthall and Ahmad & Ahmad use "a place to enter" and "an entrance" respectively, which is inaccurate. Daryabadi and Ali use renderings that are more accurate, "a retreating hole" and " a hole to hide" respectively. Qaribullah & Darwish also use "a place", as Pickthall does, yet they add "to creep into" which gives the sense of narrowness. The translation of Daryabadi is recommended.

SL Text (5):

﴿قُلْ هَلْ مِن شُرَكَآئِكُم مَّن يَهْدِي إِلَى الْحَقِّ قُلِ اللّهُ يَهْدِي لِلْحَقِّ أَفَمَن يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَن يُتَّبَعَ أَمَّن لاَّ <u>يَهِدِّيَ</u> إِلاَّ أَن يُهْدَى فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ﴾ (35) سورة يونس

TL Texts:

1. Pickthall (1930)

Say: Is there of your partners (whom ye ascribe unto Allah) one that leadeth to the Truth? Say: Allah leadeth to the Truth. Is He Who leadeth to the Truth more deserving that He should be followed, or he

who **findeth not the way** unless he (himself) be guided. What aileth you? How judge ye?

2. Daryabadi (1957)

Say thou: is there any of your associate-gods who guideth you to the truth! Say thou: Allah guideth unto the truth. Is He, then, who guideth to the truth more worthy to be followed, or one who **findeth not the guidance** unless he is guided. What aileth ye then? How ill ye judge!

3. Ali (1984)

Ask: "Is there one among those you associate with God who can show the way to the truth?" Say: "It is God who shows the way to the truth". Then who is more worthy of being followed? He who guides to the truth, or he who **cannot find the path** until shown the way? What has happened to you that you judge in such a wise?

4. Ahmed and Ahmed (1995)

Say: "Are there from your partners (with God) who guide to the truth?" Say: "God guides to the truth Is who guides to the truth more worthy/deserving that He be followed or who **does not guide** except that he be guided, so what (is it) for you how you judge/rule?"

5. Qaribullah & Darwish (2001)

Say: 'Do any of your partners guide you to the truth? ' Say: 'Allah, He guides to the truth. Who then is worthier to be followed He who guides to the truth or he who **cannot guide** unless he (himself) is guided? What is the matter with you, how then can you judge? '

Discussion:

The case in this verse is to differentiate between the two words "يَهْـــدي" with *fatha* on the first letter and *sukoon* on the second one, and "يَهِدّي" with *fatha* on the first letter, *kasra* under the second one, and *shadda* + *kasra* on the third one. The first word means "guides", whereas the second has a different meaning.

The second word "يَهِـــدِّي" means "to be guided" (Ash-Shanqeetiyy (1995:7/449), At-Tāhir (1997:27/30), Al-Hanbaliyy (1998:10/327), As-Sa'diyy (2000:813), Al-Qurtubiyy (2003:10/104), and As-Samarqandiyy (n.d.:2/116)).

Noting that the word in the verse is in the negation case, Pickthall, Daryabadi and Ali, use "findeth not the way", "findeth not the guidance", and "cannot find the path" respectively which gives the meaning of not *being guided*. The other translators fail by using "does not guide" and "cannot guide" respectively. The translations of Pickthall, Daryabadi, and Ali are all recommended.

SL Text (6):

﴿ وَلَقَدْ هَمَّتْ بِهِ وَهَمَّ بِهَا لَوْلَا أَنْ رَأَى بُرْهَانَ رَبِّهِ كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ إِنَّهُ مِنْ عِبَادِنَا **الْمُخْلَصِينَ** ﴾ (24)

سورة يوسف

TL Texts:

1. Pickthall (1930)

She verily desired him, and he would have desired her if it had not been that he saw the argument of his Lord. Thus it was, that We might ward off from him evil and lewdness. Lo! he was of Our **chosen** slaves.

2. Daryabadi (1957)

And assuredly she besought him, and he would have besought her were it not that he had seen the argument of his Lord. Thus We did, in order that We might avert from him all evil and indecency; verily he was of our bondmen **single-hearted**.

3. Ali (1984)

But the woman desired him, and he would have desired her but for the indication he received from his Lord. This was so that We may avert both evil and lechery from him, for he was one of Our **chosen** devotees.

4. Ahmed and Ahmed (1995)

And she had been intended/resolved with him, and he intended/resolved with her, were it not for that he saw/understood his Lord's proof/evidence, and like that to send away/divert from him the bad/evil/harm and the enormous/atrocious deeds, that he truly is from Our worshippers/slaves, the **faithful/loyal/devoted**.

5. Qaribullah & Darwish (2001)

She desired him, had he not been shown the proof of his Lord he would have taken her. But We turned him away from evil and abomination, for he was one of Our **sincere** worshipers.

Discussion:

The case in this verse is to differentiate between the two words "مُخلِص", with *kasra* under the third letter, and "مُخلَص", with *fatha* on the third one. The first one gives the meanings "loyal", "devoted", "honest", etc. whereas the second has a different meaning.

The word "مُخلَص" means "chosen" (Ash-Shanqeetiyy (1995:2/206), Al-Baghawiyy (1997:4/234), Ad-Dimashqiyy (1999:4/382), Al-Hasaniyy (2002:3/ 372), Al-Mawardiyy (n.d.:3/26)).

Pickthall and Ali accurately use the word "chosen". The other translators incorrectly use "single-hearted", "faithful/loyal/devoted", and "sincere". Pickthall and Ali's translations are recommended.

SL Text (7):

﴿وَقَدْ مَكَرُواْ مَكْرَهُمْ وَعِندَ اللّهِ مَكْرُهُمْ وَإِن كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ ﴾(46) سورة إبراهيم

TL Texts:

1. Pickthall (1930)

Verily they have plotted their plot, and their plot is with Allah, though their plot were one **whereby the mountains should be moved**.

2. Daryabadi (1957)

And of a surety theys Plotted their plot, and with Allah was their plot, though their plot was such as **to remove thereby mountains**.

3. Ali (1984)

Still they are plotting their plots, but evident are their plots to God, even though they are so adroit as **to make the mountains move**.

4. Ahmed and Ahmed (1995)

And they had cheated/deceived/schemed their cheatery/deceit/ schemes, and at God (is) their cheatery/deceit/ schemes, and if their cheating/deceit/schemes **(was to make) the mountains vanish/ terminate** from it.

5. Qaribullah & Darwish (2001)

They plotted their plots, but their plots are (known) to Allah, even though their plots were such as **to move mountains**.

Discussion:

The case in this verse is to differentiate between the two words "لَتَــزولُ" with *fatha* on the first letter and *dhamma* on the last, and "لِتَــزولَ" with *kasra* under the first letter and *fatha* on the last. "إنْ" in this verse is a negative particle. The first word gives the meaning that the plot of those who wronged themselves, as mentioned in the verse, can remove mountains for its evil, whereas in the second word the meaning is that their plot is not to erase mountains for its weakness (Al-Baghawiyy (1997:4/360), An-Nīsabūriyy (2002:5/149), Al-Qurtubiyy (2003:9/380), and Al-Mawardiyy (n.d.:3/143)).

All translators inaccurately give the meaning of the first word "لَتَــزولُ", whereas they have to express the meaning of the second word "لِتَــزولَ", which is just the opposite. The suggested translation is: "Their deceit is not to erase mountains".

SL Text (8):

﴿هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا ﴾ (44) سورة الكهف

TL Texts:

1. Pickthall (1930)

In this case is **protection** only from Allah, the True. He is best for reward, and best for consequence.

2. Daryabadi (1957)

Herein is **all protection** from Allah the True: He is excellent in respect of reward and excellent in respect of the final end!

3. Ali (1984)

The **jurisdiction** in this province belongs to God. His is the best reward, and His the best requital.

4. Ahmed and Ahmed (1995)

At that place and time the **ownership/might** (is) to God, the truth, He is (the) best (in) reward/replacement/compensation and best (in) an end.

5. Qaribullah & Darwish (2001)

That Day. **Supremacy** belongs only to Allah, the True. He is the best to reward and the best ending.

Discussion:

The case in this verse is to differentiate between the two words "وِلايــة" with *kasra* under the first letter, and "وَلايــة" with *fatha* on the first one. The first word means "rule", whereas the second has a different meaning.

The second word "وَلايــة" means "support" or "advocacy" (Al-Khāzin (1979:4/214), Al-Misriyy (1992:220), Ad-Dimashqiyy (1999:5/160), and Al-Qurtubiyy (2003:10/411)).

All translators fail to give this meaning as they respectively use "protection", "all protection", "jurisdiction", "ownership/might", and "Supremacy". It is suggested to translate "الوَلاية" into "advocacy".

SL Text (9):

{ وَمِنْ آيَاتِهِ خَلْقُ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافُ أَلْسِنَتِكُمْ وَأَلْوَانِكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ **لِلْعَالِمِينَ** ﴾ (22) سورة الروم

TL Texts:

1. Pickthall (1930)

And of His signs is the creation of the heavens and the earth, and the difference of your languages and colours. Lo! herein indeed are portents for **men of knowledge**.

2. Daryabadi (1957)

And of His signs are the creation of the heavens and the earth, and the variation of your languages and complexions; verily herein are signs for **men of knowledge**.

3. Ali (1984)

Among other signs of His is the creation of the heavens and the earth, and the variety of your tongues and complexions. Surely there are signs in this for **those who understand**.

4. Ahmed and Ahmed (1995)

And from His evidences/signs (are) the skies'/space's and the earth's/Planet Earth's creation, and your tongue's/speech's, and your colour's difference, that in that (are) evidences/signs to **<u>the creations all together/(universes)</u>**.

5. Qaribullah & Darwish (2001)

And His signs are the creation of heavens and earth and the diversity of your tongues and colors. Surely, there are signs in this for **<u>all the worlds</u>**.

Discussion:

The case in this verse is to differentiate between the two words "عالَمين" with *fatha* on the third letter, and "عالِمين" with *kasra* under the third one. The first word means "all worlds", whereas the second has a different meaning. The second word "عــالِمين" means "men of knowledge" (As-Sa'di (2000:639) and At-Tabariyy (2000:20/87)).

Accurately, Pickthall and Daryabadi use "men of knowledge", Ali uses "those who understand". Inaccurately, the other two use "the creations all together/ (universes)" and "all the worlds" respectively. The translations of Pickthall and Daryabadi are recommended.

SL Text (10):

﴿ ذَلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا مَا نَزَّلَ اللَّهُ سَنُطِيعُكُمْ فِي بَعْضِ الْأَمْرِ وَاللَّهُ يَعْلَمُ <u>إِسْرَارَهُمْ</u> ﴾ (26) سورة محمد

TL Texts:

1. Pickthall (1930)

That is because they say unto those who hate what Allah hath revealed: We will obey you in some matters; and Allah knoweth their **<u>secret talk</u>**.

2. Daryabadi (1957)

That is because they said Unto those who detest that which Allah hath revealed: we shall obey you in part of the affair; and Allah knoweth their **<u>talking in secret</u>**.

3. Ali (1984)

This was so because they said to those who disdain what God has revealed: "We shall obey you in some things." But God knows their **<u>secret intentions</u>** well.

4. Ahmed and Ahmed (1995)

That is with that they said to those who hated what God descended: "We will obey you in some (of) the matter/affair." And God knows their **<u>secrets</u>**.

5. Qaribullah & Darwish (2001)

That is because they say to those averse to what Allah has sent down 'We shall obey you in some of the matters. 'Allah knows their **secrets**.

Discussion:

The case in this verse is to differentiate between the two words "أَسـرار" with *fatha* on the first letter, and "إِسـرار" with *kasra* under the first one. The first word, which is a noun in the plural form, means "secrets", whereas the second, which is a verbal noun, has a different meaning.

The second word "إِسـرار" means "to talk in secret"(Ash-Shanqeetiyy (1995:7/382), Ad-Dimashqiyy (1999:7/321), and Al-Mawardiyy (n.d.:5/303)). Al-Mashhadāniyy (2009:131) adds that the verbal noun "إِسـرار" with *kasra* shows how serious was the secret those mentioned in this verse wanted to keep.

Daryabadi's translation is more accurate than the others'. He uses "talking in secret". The others use "secret talk", "secret intentions", "secrets", and "secrets" respectively. Daryabadi's translation is recommended.

SL Text (11):

﴿فَإِنَّ لِلَّذِينَ ظَلَمُوا ذَنُوبًا مِّثْلَ ذَنُوبِ أَصْحَابِهِمْ فَلَا يَسْتَعْجِلُونِ﴾ (59) سورة الذاريات

TL Texts:

1. Pickthall (1930)

And lo! for those who (now) do wrong there is **an evil day** like unto the evil day (which came for) their likes (of old); so let them not ask Me to hasten on (that day).

2. Daryabadi (1957)

So verily Unto those who do wrong there is **a portion** like Unto the portion of their fellows; wherefore let them not ask Me to hasten on.

3. Ali (1984)

Those who do wrong will indeed **come to the same end** as their fellows (of old). So let them not ask Me to hasten (the punishment).

4. Ahmed and Ahmed (1995)

So that to those who were unjust/oppressive (are) **crimes**, equal/alike (to) their company's/friends' crimes, so do not hurry/hasten Me.

5. Qaribullah & Darwish (2001)

The evildoers shall have for their **portion**, a portion like their companions (who were destroyed before them). Therefore, they should not ask Us to hasten!

Discussion:

The case in this verse is to differentiate between the two words "ذُنـوب" with *dhamma* on the first letter, and "ذَنـوب" with *fatha* on the first one. The

first word means "sins", "offences", or "misdeeds", whereas the second has a different meaning.

The word "ذَنوب" with *fatha* means "portion" (Ash-Shanqeetiyy (1995:7/449), At-Tāhir (1997:27/30), As-Sa'diyy (2000:813)).

Daryabadi and Qaribullah & Darwish accurately translate this word into "portion", whereas the others fail. The translations of Daryabadi and Qaribullah & Darwish are recommended.

4. Conclusion

From analyzing different translations of the Glorious Qur'ān, it has been found that not being aware of the issue of inflection on the part of the translators causes them to produce inaccurate translations. In order to convey the accurate meaning of the Qur'ānic verses and then achieve better understanding on the part of the TL reader, these translations have been revised, as far as the issue of inflection is concerned.

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